

THE
PSYCHOLOGICAL REVIEW.

OCTOBER, 1881.

NOTES AND COMMENTS.

"THE WEEK'S NEWS" ON SPIRITUALISM.

The Week's News (Sept. 10th) has the following:—"The *Psychological Review* in its current issue goes into what it terms the philosophy of human sacrifice among savage peoples, and founds thereon an argument in favour of Spiritualism. It is contended that the massacre of wives and slaves at the graves of savage chiefs is not cruel but humane, remembering the ideas on which the sacrifice is based. The writer remarks:—'On the Gold Coast, the natives believe in a world below the ground—a Hades or Scheol—where the soul of the dead dwells in a life that shall have no end. . . . Thus originated human sacrifice, which is, granting the truth of the theory on which it is based, a most rational one. Death is disagreeable to us because we do not know where we are going; but to a widow of a chieftain it is merely a surgical operation and a change of existence.' What do our Positivists say to this?"

The Positivists, we may remark, are hardly in a position to say anything on such an insufficient quotation. We did but point out that Mr. Winwood Reade argues from the customs of savage peoples that an inherent belief in spirit, and in its survival after bodily death, exists even among the rudest races. They may be wrong, but we point with some satisfaction to the universality of a belief which the highest culture equally with the simplest intuition affirms—and we do not see that Positivists can have anything particular to say on this point that can affect our argument.

The same paper—*apropos* of nothing—has the following paragraph:—"I am told that a strange instance of clairvoyance occurred in New York with reference to the attempt made to assassinate the President. It is stated, and the statement is well authenticated too,

that the wife of a clergyman, as she lay dying, three days before the attempt was made, suddenly screamed out, 'The President is shot!' Her husband, who was seated by her bedside, believing she was delirious, endeavoured to calm her, but she persistently repeated the words, and insisted to the last 'that General Garfield was shot. Readers of the late Lord Lytton's 'Strange Story' will remember an ingenious and rational explanation there given, whereby one mind is represented as being able, under certain conditions, to impress its resolves on another, and paint a mental picture of a forthcoming event."

It is a sign of the times that it should seem worth while for a paper devoted to the summarizing of the news of the week to include these items among its facts. They interest a class of readers, and so they appear. But the "readers of the late Lord Lytton's 'Strange Story,'" among whom we can hardly include the writer of the paragraph, will smile at the comment.

"THE TWO WORLDS"—A New American Journal.

Dr. Eugene Crowell, of Brooklyn, U.S.A., is about to publish in New York a weekly journal, which he proposes to make "a record and exponent of modern Spiritualism in its highest aspects." There is room for such an organ of opinion, and if it worthily carries out its projector's intention in this respect, we have no doubt that its circulation will be an extensive one amongst all English-speaking peoples. There will never be any lack of records of phenomena, more or less trustworthy, nor of controversy, more or less fruitful of results. What thoughtful persons now look for is a due recognition of the infinite importance of the issues involved in these often trivial occurrences, and a discussion of their various bearings in a spirit of calmness and philosophic moderation. If *The Two Worlds* will keep an eye fixed on the "higher aspects" of this complex subject, alike in the issues and in the discussion of them, it will do service to the cause. Dr. Crowell's unfailing courtesy and moderation is a guarantee that the pages of the journal will not be defiled by personality, and he has secured in Mr. A. E. Newton an Editor of like mind and of ripe experience. We wish the new journal all success.

The following extract from the Prospectus will show what is proposed:—"The need of an ably-conducted journal, published in the great metropolis of this country, which shall be a trusty and discriminative record of spiritual phenomena, and a rational exponent of their significance, has long been felt by both believers and inquirers. To meet this need in some measure is the hope and purpose of this new enterprise. *The Two Worlds*, recognising the basic importance of sensible demonstration from the invisible world, will aim to put on record in each issue trustworthy accounts of phenomena believed to be of spirit-origin, and will endeavour to discriminate carefully between the genuine and the illusive, or fraudulent. Genuine and useful mediumship will be encouraged and defended, but fraud and

imposture will receive no toleration in its columns. *The Two Worlds* will especially aim to meet the difficulties and remove the prejudices of the religious world, by showing that this great modern spiritual awakening, in its better interpretation, is neither atheistic nor irreligious in its tendencies, but on the contrary points to a worthier, nobler, and more spiritual conception of religion, calculated to satisfy the highest aspirations of the spiritually enlightened in all religious communions. The Scientific, Philosophical, and Practical bearings of true Spiritualism will also receive a due share of attention."

SPIRITUALISM IN NORWAY.

Mr. H. Storjdhaun writes from Christiansand to the *Revue Spirite* of Paris:—Here our cause advances without noise. An excellent writing medium has been developed, and at Bergen I found drawing-mediums. I note with pleasure that several literary men, and men of science, have commenced the investigation of psychology. Pastor Eckoff, of Bergen, has for the second time preached against the subject, as being from the devil.

SUMMARY OF FOREIGN SPIRITUALISTIC LITERATURE.

Owing to the increasing demands upon our space, we have decided to notice our foreign non-English speaking exchanges quarterly, instead of month by month as heretofore. Should, however, anything worthy of special notice appear, it will probably be communicated to our readers in current issues.

"THE SPECTATOR" ON THE RESURRECTION.

The Spectator, in the course of a review of Dr. Milligan's Croall Lecture on the Resurrection of Jesus Christ, thus expresses its agreement with his main contention. After showing that the Faith and Life of the early Church is explicable on no other hypothesis than that Jesus rose from the dead, it proceeds:—

"The question still remains,—What is the interpretation of the evidence? As the author of *Supernatural Religion* puts it:—'The phenomena which has to be accounted for, is the Apostolic belief that after he had been dead and buried, Jesus "was seen" by certain persons. The explanation which we offer, and which has long been adopted in various forms by able critics, is that doubtless Jesus was seen, but the vision was not real and objective, but illusory and subjective; that is to say, Jesus was not himself seen, but only a representation of Jesus within the minds of the beholders. This explanation does not impeach the veracity of those who affirm that they had seen Jesus, but, accepting to a certain extent a subjective truth as the basis of the belief, explains upon well-known and natural principles the erroneous inference deduced from the subjective vision'.

(iii., 526.)

"The vision hypothesis is really the only one with which an apologist has to deal. The 'swoon' hypothesis is hopelessly discredited, and the supposition of fraud on the part of the Disciples is out of date. No doubt the vision hypothesis has found many advocates. But it will not account for the facts. It is inconsistent with the evidence afforded by the Apostle Paul. It is inconsistent with the mental state of the Disciples during the time between the Crucifixion and the Resurrection. Every account of their state of mind agrees in representing them as sunk in despondency. They regarded every hope which had been built on Jesus as utterly lost. They did not believe that he was risen from the dead, until they had received varied and prolonged proof that it was so. They were, in fact, predisposed to incredulity. So far from being in a state which might generate visions of an illusory and subjective order, they were in a state of mind which excluded such a possibility. The hypothesis of visions has to contend with this great difficulty. If this could be removed, there would still remain the inconsistency between the hypothesis and the nature of the manifestations of the Risen Christ; the length of time occupied by them; the fact that they were witnessed by many persons at the same time, and that they suddenly ceased at the time they did. The only interest which we can have in the case, is to construct an hypothesis which will account for all the facts. The only hypothesis advanced now by any competent critic is this one of visions. The only other tenable hypothesis is that which from of old has been accepted by Christians. On no other ground than its proven inadequacy do we put on one side as insufficient the hypothesis of visions; and we, therefore, advocate, as the one sufficient explanation of all the facts, the hypothesis that the appearances of Jesus to his disciples were real and objective."

But is this the only conceivable ground to occupy? Is it the only tenable hypothesis? The increasing experience, which a study of some of the phenomena of Spiritualism brings, places us on a vantage-ground. The power of the spirit-body to clothe itself with a temporary garb of matter, its defiance of the laws which are known to us as controlling and governing matter, its strange independence of material obstacles; all these throw a flood of light on the appearances of the Forty Days, the coming and going of the risen Body, its presentation in the closed room when the Disciples had met, and the various manifestations of its identity with, yet dissimilarity from, the physical body that had hung on the Cross. To us Dr. Milligan's argument is good so far as it goes, but would be vastly strengthened by an acquaintance with the phenomena of materialisation or form-manifestation which are occurring among us now.

THE "BANNER OF LIGHT" V. THE "PSYCHOLOGICAL REVIEW."

We are sorry to see that certain remarks made in our August summary of "Contemporary Opinion" have been distasteful to the *Banner of Light*. We hasten to assure our contemporary that we

had no sort of intention of saying a single word that could give offence to the conductors of a paper so long and so justly respected. If we did not then dwell on the many admirable qualities that distinguish the *Banner*, we trust that our subsequent remarks will have shown that we fully appreciate them. Having towards our contemporary nothing but the kindest feelings, we will not dwell upon the details of which complaint is made, but will simply say that we regret having written anything which could be so construed as to give reasonable cause for complaint, or to convey ideas which were far from our mind. If the editor of the *Banner* will give us credit for fraternal feeling to one so old in the work as himself, he will see that our words will bear a construction more kindly than that which he has read into them. We do not, however, desire to argue this point, and simply renew our expressions of appreciation and regard.

MONTHLY SUMMARY
OF
CONTEMPORARY SPIRITUAL OPINION.

"LIGHT" (LONDON).

(August 27—September 17.)

A prominent feature in this well-conducted journal is a series of accounts of certain séances furnished by the Hon. J. L. O'Sullivan. He thinks it important to keep up a regular record of the passing phenomena of Spiritualism, and that "a lucid paragraph of fact is worth, for the propagation of Spiritualism, a column of philosophising, or many a page of fine writing." This is substantially true, and Mr. O'Sullivan's facts, though by no means new, are worth record, in spite of the small proportion they bear to the nine columns of "philosophising" in which they are embedded. There will always be a class of mind that gets hold of facts, *i.e.*, of phenomena that appeal objectively to the senses, more easily than of argument, philosophy, or theory. This class will usually predominate, and it is very necessary that provision should be made for its requirements. It is perpetually being recruited from new inquirers, to whom the plainest and simplest phenomena alone commend themselves. Some of the oldest Spiritualists, moreover, seem never to lose interest in the objective phenomena. A considerable space, therefore, may fairly be given up to these records in such a journal as *Light* aspires to be. But there is another class of mind which, convinced of the reality of the phenomena, chafes at their aimless repetition, and seeks

to correlate present experience with past, and to frame a philosophy, or at least to evolve an orderly theory, from observation. These ask fairly for some space for discussion with like minds. A third class cares little for dry facts, has not the metaphysical or philosophical cast of mind, but is deeply stirred by the spiritual teaching which flows into the receptive soul from the unseen world. Their type is purely religious—they are emancipated from theological trammels, and care little for human systems of doctrine, but they crave for simple spiritual guidance and instruction. For these three great types of mind—the Phenomenal, the Philosophical, the Spiritual—a journal that aspires to the place of a leader of thought must make regular provision. The recorded facts of the whole literature of Spiritualism are not so varied nor so numerous but that the best of them may find a place in it, simply and tersely stated, as a physician records his case in a medical journal. Mr. O'Sullivan's interesting narratives occupy more space than can fairly be asked for the subject with which they deal; and there are at least four more columns of like records, including an account of a healing medium. The Phenomenal, therefore, has more than its fair share of attention.—The Philosophical is represented by two interesting letters from Dr. G. Wyld on "The Creative Power of the Imagination and Will," and on "Sleep": unless we add a letter on the question, Is Spiritualism a Religion? which, we are thankful to see, closes a dreary discussion, in which a little definition and some logic would have been very serviceable. The Philosophy, then, comes very poorly off.—The Spiritual portion is represented by two messages on Sleep and Clairvoyance (both excellent reading) from the author of "Life Beyond the Grave," and by one of the "Spirit-Teachings," which loses much of effect by isolation. A greater frequency of insertion would add much to the force and even to the intelligibility of these communications.—For the rest, space is given, very profitably, to a record of contemporary opinion; and, rather diffusely, to the proceedings of Spiritualist Societies. They do not seem to furnish any records of special interest outside their own bounds.—There is at least one piece of good poetry; a valuable translation by Dr. Dixon, from the *Revue Spirite*, of an article on Clairvoyance; and a series of "Notes by the Way (now contributed, we observe, by M. A. Oxon), which contain a mass of curious and useful matter. The Gwenap Ghost, and spiritual experiences in Early Methodism are very curious; and the criticism of M. A. Oxon on Theosophical theories of mediumship comes from one who has studied the question all round.—The tone, style, and general

appearance of *Light* are worthy of all praise. It is so good that we have ventured to point out some details in which we conceive that it might be improved, though we are fully aware that it is easy to put forth an ideal, and very difficult to realise it. Our contemporary is conducted with an unfailing courtesy, and with an ability which is very commendable.

“THE SPIRITUALIST” (LONDON).

(August 3—September 16.)

“Spiritualism in Florence” is a diffuse account of some private experiments which attained a considerable measure of success. It is noted that the intellectual manifestations were easily obtained: the physical phenomena only after the greatest perseverance. The former included intuitive writing, mechanically traced characters and drawings, “a very admirable work that we know to be due to the spirit of Boccaccio,” and “some very important communications from Confucius.” This sounds very suspiciously like a random use of great names. The physical phenomena are of the usual type, including materialisation, the melting away of a warm, living hand in the grasp, and the production of elaborate music from a closed piano, after the manner familiar to those who have sat with Mr. D. D. Home. Spiritualism throughout Italy is, we learn with regret but without surprise, “little known and less appreciated.”—Mr. Husk seems to be getting phenomena similar to those which occurred many years since in the presence of Mr. Williams. At a séance held at 41 Denbigh Street, Belgrave Square, it is recorded that he rose, chair and all, and was levitated on to the table while his hands were held on each side. His arms were further passed through the space between the upper rails of the back of the chair.—J. K. pursues his exposition of the Errors of the Theosophists, denouncing Madame Blavatsky’s great book, “Isis Unveiled,” as “a thoroughly misleading one, crammed full of matter whereof the author has not grasped the right meaning.” He states that Elementaries are “physically undeveloped human beings prematurely thrown into the spirit-world”; and Elementals are “simply not very advanced human spirits” who prefer to live in one of the elements. His word of final warning has the true ring, whatever opinion may be formed of his theories. “Often am I asked whether I know a special process whereby to acquire magic power; whereto my reply ever is, ‘beyond the Christ-life there is nothing; no shorter way exists than the straight line.’ Whoever attempts to arrive at Divine power by diabolic means labours in a most deplorable delusion.

Anæsthetics and drugs should never be experimented with. Also with the practice of organic mesmerism must be united great care not to abuse the power, combined with an uncompromisingly pure life." There is more wisdom in these few lines than in many occult volumes.—Mrs. Showers contributes a curious account of the late Mr. Luxmoore appearing to a friend who had been with him, and had placed the wreaths round his coffin when he died. She had taken away the curtains that had been used to form a sort of cabinet when Mr. Luxmoore had séances in his house. He gave them to her when he discontinued his investigations. On a particular night they were hastily nailed up to keep out the draught, and then "they were gently divided, and there stood before me, clearly, distinctly, livingly, the form of Mr. Luxmoore. The very ring he constantly wore was clearly discernible on one of the hands that held the curtain. He looked at me steadily and gravely for more than a minute: then the curtains fell together, and he was gone."

"THE MEDIUM" (LONDON).

(August 26—September 16.)

J. K. has apparently transferred his communications from the *Spiritualist* to the wider arena of the *Medium*, where he discourses learnedly on the Adeptship of Jesus Christ in a way calculated to be very provoking to those who have not learned to think outside of orthodox grooves. There is a very incisive free handling of the various inconsistent stories and legends that cluster round the Gospel narratives, and the papers throughout may be read with advantage. He does not consider that Jesus could have been initiated in Egypt, seeing that he was but a child, and that the Egyptian priests were most exclusive and inaccessible. His adeptship he regards as of indigenous and spontaneous growth, and his life as "one of absolute Purity, Reason, and Justice, tempered with Mercy and Charity." His esoteric doctrines were unintelligible to his disciples, except perhaps to the "beloved John," and are conspicuously absent from the system which bears his name. His power was that Divine soul-power (as J. K. calls the innermost principle) which exists potentially in every man, and which so few attain.—Miss C. Leigh Hunt, whom J. K. unreservedly praises for her *Instructions in the Science and Art of Organic Magnetism*, occupies some space with extracts from and comments on books on her subject. This is useful work.—Mr. Burns records how Dr. Crowell purported to communicate with him at a circle held at 15 Red Lion Street, Clerkenwell. The

spirit could not say anything, but conveyed through the medium Dr. Crowell's desire to enter into friendly correspondence with Mr. Burns. "On opening the letters on Monday morning, one was found from Dr. Crowell, containing the prospectus of his new paper, . . . and hoping that it would meet with our friendly recognition. . . . There was no external clue whatever which could have given an ordinary origin to this incident."—A discourse by Mrs. Richmond on "The Spiritual Temple—How to build it," makes a pleasant variety.—"Ouranoi" makes some remarks on Mediumship which are good, and some which are questionable.—And Mr. Burns writes forcibly and clearly on "Healing Mediumship." "It seems to me that the best place for healing would be the open air, a grove of trees . . . anywhere on the sweet bosom of Nature, the cosmical counterpart of the Creator! No longer pent up within the sphere of the vile emanations of a morally and physically diseased humanity, let the healer flee with his afflicted flock into the greater freedom of Nature's realm, while the abode of the infirm is being purified and prepared to receive the relieved patient." Good and wise advice! Mr. Burns very wisely declines to turn his house into a hospital.

"HERALD OF PROGRESS" (NEWCASTLE-ON-TYNE).

(August 26—September 16.)

The "Jersey Christian Spiritualist" (Is there, then, only one in that island?) has been visiting Newcastle, and propounds an opinion that materialisations, as at present conducted, "are useless and dangerous to the cause." "I am convinced that what I saw was perfectly genuine," . . . but these manifestations "are dangerous for the purpose of convincing strangers or unbelievers. I can conscientiously say that sceptics could not be convinced of the genuineness of those materialisations. . . . Now that I have seen, I am not astonished at the exposures which have taken place." There is much truth in these remarks. Our utmost endeavours should be devoted to obtaining the *best* procurable evidence of a phenomenon so astounding. No care is too great to spend for this purpose, and those who spend it should receive thanks from all true friends of the cause.—Mrs. Hardinge Britten prints a most sensational and startling narrative of a Haunted Man. The style is one familiar to readers of "Ghost Land and Art Magic," and has, at any rate, the merit of being readable.—A.T.T.P.'s narratives are as remarkable as ever. No theory of unconscious cerebration or conscious deception on the part of the medium covers the facts. They are such as to be barely susceptible of

any explanation that experience suggests. Whatever the theory that commends itself, the facts are full of interest.—The author of "Life Beyond the Grave" gives two spirit-messages, which are cultured, and breathe a pure and simple spirit. Such teaching is very useful.—The last number of the *Herald* contains a long extract from Mrs. Woodhull's "Garden of Eden," and an editorial commendation of the work done in the past by the respective editors of the *Medium* and *Spiritualist*.—Mrs. Britten announces her desire to aid the cause once more by resuming her position as a public lecturer.

"THE JOURNAL OF SCIENCE."

(September.)

"The Journal of Psychological Medicine and Mental Pathology" contains an account of certain phenomena observed and recorded by Dr. J. G. Davey of Bristol. On these the "Journal of Science" founds an extremely interesting paper called, "The Transfer of Sensation." Recent discoveries based on the conversion of electric currents into sound-vibrations suggest the query whether it is possible to convert light into electricity, and so *to see through intervening obstacles, and to translate sight into touch*. The phenomena which have suggested this startling query are these:—Mrs. Croad of Clifton became totally blind in 1870, and deaf in 1871. She is, moreover, partially paralysed. During the experiments conducted by Drs. Davey, Andrews, and Elliott, she was further closely blindfolded, and "on two occasions the room was very thoroughly darkened." Under these circumstances, a photograph being handed to her, she placed it on her mouth or forehead, touched it minutely with the fingers of her right hand, and then, *after an interval of concentrated thought*, wrote a description of it, often full and detailed, sometimes startling in its precise accuracy. Her friends communicate with her by writing with the index-finger on her forehead; but her daughter, whose rapport with her is more intimate, needs only "to put herself in a close or personal contact to convey her wishes." Mrs. Croad has the power "of detecting, as it were by sympathy or by a community of ideas and feeling, any letter written by a friend of hers, and put into her hands by a third party." She can foretell Dr. Davey's visits; a fact which the writer refers "to that great group of occurrences, real or supposed, on which we suspend judgment."—Commenting on the experiments conducted in a perfectly dark room, when eyes, of course, would be useless, the writer suggests (1) that objects which have been illuminated may

possibly retain phosphorescence; and (2) that the sense of sight may be transferred from the eye to the finger-tips. "Whether either of these suppositions will explain all the phenomena here noted is," he admits, "very doubtful."—Mrs. Croad, it seems, revealed to Dr. Davey a secret in his own life history in a manner "than which nothing could or can be more truthful and to the point." She also asked one Mrs. Westlake "whether there was a room beyond (pointing where there was a passage.) Being told 'Yes, two:' she said, 'What does the servant do down there at night when you are all in bed?' She was told that the servant had no business there, and the reply was, 'Well, she goes down there. I have known her do it more than once. She takes off her boots first.'" It is added, "We made inquiries, and found that when she thought we were all asleep the girl went into the rooms and helped herself—little thinking that her movements would be traced by a blind and deaf woman."—The case is one of well-developed clairvoyance, which, however, Dr. Davey, an out-and-out Materialist, repudiates utterly as an explanation, though he has none to offer in its place.—The same journal contains a long letter from Dr. Beard, from which it would seem that Mr. Irving Bishop feels injured in his mind by some remarks made by Dr. Beard to the effect that Brown, the mind-reader, had taught Bishop all he knew. The woes of that maligned innocent need not, however, detain us from the principal part of Mr. Beard's letter, which is a grave and severe indictment of Dr. W. B. Carpenter's conduct in reference to this same Mr. Bishop. Dr. Carpenter, truth to tell, seems to have behaved badly in ignoring Dr. Beard's researches; and he seems to have been led into that act of discourtesy by that same overweening self-opinion which has placed him so often before in ridiculous and undignified positions. We have no doubt that his intentions were good, but his acts were decidedly unfortunate. Dr. Beard does not spare 'the rod, but Dr. Carpenter is no child, and "what is bred in the bone will come out in the flesh" in spite of correction.

"BANNER OF LIGHT" (BOSTON, U.S.A.)

(August 13—Sept. 3.)

The distinguishing features of the two great American journals of Spiritualism are plainly marked in the numbers before us. The *Banner* gives much space to Mr. Thomas R. Hazard for his defence of mediums and mediumship. In so far as the faculty is genuine, and the medium honest, it seems

to us that there is no reason for all this elaborate and rather emotional argumentation. When the gift is simulated, and the medium dishonest, it is grossly misplaced. Let mediums have fair play; and, for the sake of the honest among them, let the dishonest ones be got rid of with all speed. They have too long made Spiritualism a byword, and have brought contempt and scorn on a great truth.—A large amount of space is given to some very interesting accounts of the great camp-meetings, and to trance-addresses from such well known mediums and lecturers as Mrs. Richmond, Mr. E. S. Wheeler, Mr. Colville, Mr. J. R. Buchanan, Mr. J. W. Fletcher, and others, including Mr. E. W. Wallis.—Space is given, we may add, to some extremely laudatory testimony to the power of the latter medium, and he is said to have fully justified this opinion by his addresses at Lake Pleasant.—We notice that Dr. Slade is in Camp, and is obtaining his slate-writing phenomena with unvarying success. Prominent journalists have visited him, and have printed fair reports.—Mrs. Richmond's address on "The Manhood of Spiritualism: what it portends" is one of the best we have read for some time, and fully repays perusal.—Dr. Peebles is as vigorous as ever, and as full of zeal. There is a breezy life about his "Etchings and Moralising along the Way" that is very enticing.—John Wetherbee, always quaint, amusing, and instructive, bears his testimony to the reality of the phenomena obtained through Mrs. Bliss of Philadelphia. The séance was held at the house of one of his friends, and some eight or ten spirits appeared, "male and female, African and Caucasian, old and young." The light, we are told, was "reduced below the usually low standard of such séances; but it was sufficiently light to see the persons in the circle and recognise them." Mr. Wetherbee's experience is worth quoting in his own words—

"I was asked by raps to come up to the curtain; I did so, and in a few seconds the curtain parted, and there stood a spirit clothed in white, of about my height. I was close to it, or her; I could see distinctly that it was not the medium; but it was no one I knew. I felt as though if I had asked, 'Is it Hattie?' or, 'Is it Adeline?' she would have nodded, 'Yes.' Still, she might not; but I felt so, and did not put the leading question. She held her hand out, and I grasped what seemed a very natural human hand; and instead of dropping my hand, she gently drew me toward her and stepped a very little back. I then said, 'Shall I enter?' She nodded, and I stepped in behind the curtain, holding her hand firmly all the time. Of course it was as dark as Egypt; but I held her

hand, and felt her presence near me also; I stepped toward where I supposed the medium was, and one step brought me in contact with her, seated in her chair. I placed my left hand on her head, still holding the hand of the 'strange visitor' with the other, and almost as quick as I touched the medium's head in the dark and realised the fact of two presences, the spirit was nowhere—gone out, dematerialised—my closed hand held nothing! It was instantaneous. I realised a departure, felt it—a motion in me or out of me—and I was alone, except the medium, who was seated by my side, and who then began to breathe hard, or sigh. There was no mistake in the fact that I had been sensible, by touch and otherwise, of two presences in that curtained alcove, and that one of them was a materialised spirit. To me it was most gratifying; for though the fact stated is only testimony to others, to me personally it is 'proof palpable.'"

Dr. J. N. M. Clough, dating from 64 Clarendon Street, Boston, gives some strong testimony to the mediumship of Mr. Joshua Fitton, who has recently gone to America from this country. The phenomena were certainly very remarkable, and the conditions good.—An effort is being made by the Census department to collect statistics of Spiritualism in the United States. Application has been made to the editor of the *Banner*, and he has propounded a series of questions which, if they only call forth fair replies, will settle many moot questions as to the number, and status, and opinions of Spiritualists in America. We fear there will be much difficulty in making the return at all complete.

"RELIGIO-PHILOSOPHICAL JOURNAL" (CHICAGO, U.S.A.)

(August 13—September 23.)

The *Chicago Journal* bristles with assaults upon error and fraud. Mr. Emmette Coleman continues his onslaught upon the mediumship of Mr. Mansfield, whom he paradoxically claims to be defending. The attack is severe, and neither Mr. Kiddle nor Dr. S. B. Brittan are very successful in defence. It is conceded on all hands that Mr. Mansfield possesses psychic power, and especially psychometric power, but Mr. Coleman contends that "spirits are not the producing cause of the phenomena manifested through him, and that, in truth, the answers are in most cases based solely upon the intelligence in the sealed letter." There are, no doubt, exceptions, but that this is the rule there can be very little hesitation in affirming. The answer to the sealed letter is couched, in nine cases out of ten, in terms of the question; and this may well be without

any fraudulent act on the part of the Psychometrist.—Mr. Coleman has another tilt with Kersey Graves in criticising some statements roughly made in his "Bible of Bibles." Precision and accuracy of statement do not usually characterise works of this type, and it is much to be desired that this quality should be cultivated by Spiritualists, both in the records which they print and in the assaults which they are fond of making on erroneous beliefs in others. Mr. Graves has something to say for himself.—Hudson Tuttle has biographies of D. D. Home and Thomas Shorter, which seem to be good and sufficient.—The *Atlantic Monthly* has been discussing Zöllner's *Transcendental Physics* in a way that is no exception to the usual course pursued by writers in such magazines. A specimen of its fairness and candour is this: "Spiritualism starts with assumptions, reasons with assumptions, and ends with assumptions." This brings out the editor of the *Journal* with an extremely direct contradiction.—Many of the Editorials command our respect and acquiescence. All breathe a spirit of determined straightforwardness, and, if we cannot always admire the language in which they are phrased, we can, at least, go along with the arguments that they contain. The subjoined advice to Spiritualists in view of present needs seems to us worthy of all praise:—

1. Hold up a high standard of ethics and morals, of conduct and character. Let honour, fidelity to home and family and marriage, temperance, chastity, self-control, spiritual culture, and a living interest in all wise reforms abound among us.

2. Let us hold high, with clearness and positive confidence, the facts of spirit-presence and power; as illustrating immortality; as emphasising a spiritual philosophy; as giving light and life to natural religion; and let these facts be rounds to the ladder by which we climb, not clogs to hold us down.

3. Let us learn more of the *inner life* of man, and of the Soul of Things, and so cultivate our own wonderful powers reverently and freely.

4. Let us weed out illusion and fraud and falsehood, hold mediums morally responsible for their acts and words as we hold each other responsible, and no more excuse them for being controlled and led to bad ends than we excuse others who fall into criminal ways from evil influences and their own pitiful weakness.

"THE HARBINGER OF LIGHT" (MELBOURNE).

(August—September.)

Our Australian contemporary contains two carefully written accounts of the weighing and measuring of materialised forms.

The medium, Mr. Spriggs, submits himself to a sub-committee of the Victoria Association of Spiritualists, and the recorded tests are obtained under their auspices. The first test was the weighing of the Forms on a "small platform weighing machine," placed between the sitters and the curtain behind which the medium was seated. We are not told what amount of light was allowed, but we gather that it was not enough for accurate observation from the statement that "as the figures on the scale-beam could not be clearly seen in the suppressed light, a bottle of phosphorised oil had been prepared" to supplement the dim light. It must at once be said that nothing but a clear light, sufficient for exact observation of the machine and its surroundings, can eliminate possible sources of error. English experiments have shown conclusively that it is possible to play such tricks in darkness, or even in dim light, that no results so obtained can be treated as scientifically exact. Premising this, we find the records very interesting and suggestive, and are far from regarding them as unworthy of attention; nor do we desire to impugn the conclusion arrived at that "the experiments, conducted in the presence of eight intelligent and trustworthy persons, conclusively prove the distinctness of the forms from the medium." The nominal weight of the medium is $146\frac{1}{2}$ lbs., and the various forms varied between 140 lbs. and 80 lbs.—a range of 60 lbs. "Peter" on one occasion commenced at 140 lbs., retired to the medium and returned four times, registering $134\frac{1}{2}$, 129, 121, and $108\frac{3}{4}$ lbs. respectively. He lost $31\frac{1}{4}$ lbs. in ten minutes.—The other test applied was measuring the height. The medium measures 5 feet $5\frac{1}{2}$ inches. The forms ranged from 5 feet $8\frac{1}{2}$ in., 5 feet 3 in., 5 feet $1\frac{3}{4}$ in., through 4 feet $11\frac{1}{2}$ in., 4 feet $10\frac{1}{4}$ in., to that of a child which measured only 3 feet $11\frac{1}{2}$ in., i.e., 21 in. less than the highest register, and $18\frac{3}{4}$ in. less than the medium. We are glad to learn that these experiments are to be continued. We hope that every conceivable source of error will be eliminated, for the sake of the medium, the experimenters, and the value of the results obtained.—A well-defined case of Oriental Spiritualism, which we reproduce elsewhere, is quoted from the *Madras Mail*. The Fakir was a poor man, wearing nothing but a cloth round his loins, yet he "brought grapes and melons out of the air" which would drop into the hands of the observers. He claimed to act through controlling elemental spirits.

"THE THEOSOPHIST" (BOMBAY).

(August.)

The Indian organ of the Theosophists is about to enter on its third year of publication, and boasts a successful record in

the past.—The present number contains an answer to the doubts cast upon the existence of the "Brothers of the First Section of the Theosophical Society," to one of whom, Koot Hoomi, Mr. Sinnett has dedicated his "Occult World." The testimony, signed by five Hindû Fellows of the Society, is to the effect that Madame Blavatsky is not a medium, nor are the Brothers disembodied spirits. The evidence lacks definition, and we await with anxious interest a direct statement from Mr. Sinnett respecting Koot Hoomi. We are sure that he will put forth such testimony when he can—he is thoroughly qualified to judge—and his evidence will be clear and precise; which, with all respect, we are unable to say that what we have before us now is.—A paper translated from the *Revue Spirite* on "Stone-showers," gives the Editor an opportunity to advance some cogent reasons for doubt as to the source of these phenomena. The Theosophists have always posed as opponents of the Spiritualist theory of the action of departed human spirits. Madame Blavatsky is not slow to point out that these freaks ill-become the departed who are, or ought to be, better occupied. They are referred by her to "a blind though living Force"—"the correlations of Fire, Water, Earth, and Air." A Physical medium is said to be "an organism more sensitive than most others to the terrestrial electromagnetic induction." And it is "only the trained eye of the proficient in Eastern Occultism" that can see these causes and tell their course of action. These statements need elucidation: but the note is well worth perusal.—An account of astrological predictions verified, is quoted from Colonel Meadows Taylor's "Story of my Life." It is full of interest, and it is difficult to see how the facts can be explained away. Are we to conclude that the temperament, mental complexion, and physical constitution, and, in short, the *personality* of a child are influenced, if not fixed, by astral combinations and mundane conditions prevalent at its conception and birth? This is a point on which we wish some capable student of Psychology would instruct us. It involves far-reaching questions as to Identity and Personality.

Public Opinion is still pleased to commend our method, and considers that "the conductors of this magazine are treating the subject of the science of mind from an accurate point of view."—Mr. James Kinersley Lewis has a volume of poems and sonnets in the press, to appear before Christmas, 1881.—Dr. Monck is in America.—Mrs. Emma Hardinge Britten has again entered the field as a lecturer on Spiritualism and cognate subjects. She has been speaking recently in the north of England.

THE SUFIS.

BY M. A. (OXON.)

THE *Times* of August 20th has a curious article on what we may call Eastern Spiritualism, as exemplified, for instance, by the Dancing Dervishes. It is evidently written by one who has paid much attention to the subject, and is of sufficient interest to warrant our reproducing it in abstract.

The Tourist in Cairo soon makes the acquaintance of the principal mosques, and the howling dervishes. The former perpetuate the worship of Allah, El, or Elohim in the way that the One God has been confessed by the sons of Shem since the known history of the world began. The latter "repeat, gesture by gesture, the physical means employed in times of remotest antiquity for inducing a state of spiritual exaltation; and the exhibition is, probably, almost the same form of devotion as that of the Hebrew Prophets of old. Even in the juggling tricks and horrible self-mutilations of other dervish orders we have a reproduction of the scenes enacted on Carmel by the priests of Baal."

SAUL AND DERVISH RITES.

Mr. Lane, the eminent Eastern traveller, gives an account of dervish ceremonies which is strangely like a passage from the Book of Samuel. After telling how the dervishes chanted the praises of the One God, and sang "an ode of a nature similar to the Song of Solomon," he relates how "they rose, and recited the words again to another air. During this stage of the proceedings they were joined by a tall, well-dressed, black slave, . . . a eunuch of the Pasha." The Zikkeers (performers) continued repeating in a deep, hoarse voice the word Allah, "uttering it apparently with considerable effort: the sound much resembled that produced by beating the rim of a tambourine. Presently the eunuch became *melboos* (possessed or entranced), threw his arms about violently, and called on the name of Allah. What followed and the comparison it suggests must be quoted from the *Times*.

"His voice gradually became faint, and when he had uttered these words, though he was held by a dervish, who was next him, he fell on the ground foaming at the mouth, his eyes closed, his limbs convulsed, and his fingers clinched over his thumbs. It was an epileptic fit. No one could see it and believe it to be the effect of feigned emotions; it was undoubtedly the result of a high state of religious excitement. Nobody seemed surprised at it, for occurrences of this kind at Zikrs are not uncommon." Turning to 1 Samuel,

10:5, we read—'And it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them: and they shall prophesy. And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shall be turned into another man.' And further on, verse 11—'And it came to pass, when all that knew him before-time saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that has come unto the son of Kish? Is Saul also among the prophets?' Leaving the question of inspiration aside, the similarity of method is too striking not to be remarked, especially when we remember the strange persistence with which customs and ceremonies linger on in the East."

MAHOMMEDANS AND SUFIS.

These exhibitions are but the external manifestation of a far deeper religious instinct, and a study of Oriental Mysticism is full of interest to the student of Spiritualism in various ages. The Persian Sufis were a sect who followed Mahomet's son-in-law Ali when he attempted to reform abuses which had, even in the very infancy of the faith, overlaid the simple teaching of the Prophet. There is, it would seem, a tendency inherent in humanity to overlay simplicity of spiritual teaching by elaborate dogmas and ornate ritual interpretations. "The traditions of the Elders" had done for the teaching of Mahomet what Pharisaic minuteness of dogma and ritual had done for that of the Christ. The Arab superstructure Ali removed, and, acting as Imam, or spiritual leader, proclaimed a simple monotheism with "a series of prophetic legends, and an angelology, demonology, and general cosmogony vaguely enunciated," which might be modified to suit any creed. Ali was the victim of a savage murder, and the breach between Arabs and Persians widened year by year. The Persians advanced in spiritual development as they did in political power, and their influence at length became dominant in the empire, "and sect after sect boldly arose and reproduced the older Magian ideas, scarcely hiding them under a thin varnish of Islam." Thus originated that system of Oriental Mysticism, one type of which is professed by all the dervish sects, and which has been the source of inspiration to nearly all the poetry of Mahomedan Persia, India, and Turkey.

THE SPIRITUAL TEACHING OF SUFISM.

The main principle of Sufism is that there is no real existence except that of God, and that all the phenomena of the material universe are but emanations from Him, and tend ultimately to re-absorption in Him.

"The key-note is a saying—attributed, of course, for the sake of a universal sanction, to Mahomet,—God said, 'I was a hidden treasure and I desired to become known.' This desire took the form of a creative spirit, by whom, through the instrumentality of the word BE, the whole of the universe was brought into being. The old Aryan cosmogony is exactly repeated in the details of this creation, and planetary worship is represented by the division into the '*alam i suflá* and '*alam i a'alá*, the lower and upper worlds, the latter of which controls and repeats the former. When all was complete, God summoned the souls of every human being that should ever exist hereafter upon the earth, and asked them '*Alastu bi rabbikum?*' ('Am I not your Lord?') to which they answered, '*Balá*' ('Yes'), and it is by the mystic words *alast* or *balá* that Sufi poets allude to the origin of the human soul. But as the soul is, like everything else, a mere emanation from God, and as God is the only perfect Being, the remoter it is from its source the further is it from Perfection. To rejoin that source, then, is with them the highest ideal of man, and to lead man to the attainment of this ideal is the aim and object of Sufi doctrine."

Here we have the Buddhistic doctrine of Nirvana in almost exact parallelism. To the Sufi, once set out on his mystic journey to the centre and source of light, all external forms of faith are indifferent. He cares for none of them, except in so far as they minister to the righteousness that is within, and which can be gained only by conquest of his material self. To this end he tries by every means which solitude, contemplation, music, and physical excitement can afford, to bring himself into a state of ecstatic communion with Deity. This ecstatic longing is perpetually typified in Sufi poetry by the "figure of an ardent lover and a coy beloved one," as the following translation from a long mystic poem used by the Dancing Dervishes well exemplifies:—

"List to the reed that now with gentle strains
Of separation from its home complains.

"Down where the waving rushes grow
I murmured with the passing blast,
And ever in my notes of woe
There lived the echo of the past.

"My breast is pierced with sorrow's dart
That I my piercing wail may raise.
Ah me! the lone and widowed heart
Must ever sigh for bygone days.

"My voice is heard in every throng,
Where mourners weep and guests rejoice,
And men interpret still my song
In concert with their passions' voice.

" Though plainly cometh forth my wail,
It is not bared to mortal ken
As soul from body has no veil,
Yet is the soul unseen of men.

" Not simple airs my lips expire,
But blasts that carry death or life,
That blow with love's tempestuous fire,
That rage with love's tempestuous strife.

" I soothe the absent lover's pain,
The jealous suitor's breast I move;
At once the antidote and bane,
I favour and I conquer love."

"The necessity for ecstatic love of self-consciousness is also well expressed in another extract from the same poem :—

" Nature's great secret let me now rehearse.
Long have I pondered o'er the wondrous tale
How Love immortal fills the universe,
Tarrying till mortals shall His presence hail;
But man, alas! has interposed a veil,
And Love behind the lover's self doth hide.
Shall Love's great kindness be of none avail
When will ye cast the veil of sense aside,
Content, in finding Love, to lose all else beside?"

These extracts, the writer well points out, "alone suffice to show that the dervishes are no mere vulgar fanatics or pretended thaumaturgists, but deep thinkers, earnest seekers after a great ideal, and the depositories of much of the mystic lore of an otherwise forgotten faith."

ANCIENT AND MODERN MYSTICISM.

When the Persian Mystic feels himself possessed by the Deity, who has been the sole object of his contemplation, he proclaims himself either an avatar of God, "as did Syed Mas'ûm Ali Shah in the twelfth century, and was hanged for his pains," or he assumes the lower title of *Wali* or "friend of God," as Abraham was denominated: "and exhibits the ordinary phenomena claimed for the modern and more vulgar phase of Spiritualism."

The *Times* writer thus comes to the discussion of Modern Spiritualism, and it is instructive to note his method. It is "vulgar," of course: has in it "obvious impostures": its mediums are "hysterical patients" with an "apparently uncontrollable and often unconscious tendency to deceive": but there is no attempt to deny the facts, or to do with them anything less than correlate them with those more ancient phenomena which seem to attend on the birth of every new form of faith. We quote at length the passage in which this is discussed :—

"The European in a similar state of superinduced hysteria, especially if she be a nun, exhibits the 'stigmata,' proclaims herself the 'bride of Christ,' or poses as the recipient of a special revelation from the Virgin Mother or the Divine Child. In both cases the causes are the same, and the forms of the assumed phenomena are dependent on the historical form of the religion professed.

"The lives of Christian saints and the annals of the various Sufi or dervish orders of Islam present almost identical phenomena, all of which may be referred to the same cause—namely, hysteria, constitutional or superinduced, with its individual or contagious hallucinations, and its generally contagious affections of the muscular and nervous system; and the same thing may also be observed in the latest modern phase of Spiritualism. Even in rejecting the obvious impostures which we come across in these different accounts we must exercise much discretion, for it is a well-known symptom of this disease that the patient exhibits an apparently uncontrollable and often unconscious tendency to deceive.

"The practice of asceticism in its various forms, and especially the habits of solitude, fasting, and mental prayer, favour more than anything else the development of these abnormal conditions of the body and the mind. It was during his self-imposed periods of solitary retreat on the rugged summits of Mount Hirá that Mahomet received his first call to the prophetic office, came shivering home to his wife Khadijah, and begged to be wrapped up that he might hide his face from the terrible angel who had appeared to him. Later on, worn out with anxiety and persecution, he made a despairing appeal to the people of Táif to believe in Alláh, the one God, and was received with mockery and abuse, turned out of the city, and stoned for three miles along the road. It was then, as weary and bleeding he trudged back to Mecca, that he saw the crowds of genii pressing round him, and begging for the words of grace that man had so disdainfully refused. Santa Theresa, a Castilian gentlewoman of the 16th century, having chosen a conventual life, practised prayer in the solitude of her cell, and developed a condition of hysterical ecstasy and vision. At first her religious superiors forbade her the practice of mental devotions, but the habit was unconquerable, and as her malady increased, her visions became more frequent and more real, and she has left behind in her recorded experiences rules for contemplation and prayer, leading by various stages to higher states of 'clairvoyance' and 'ecstasy,' and culminating in actual communion with or absorption in the Deity. The Spanish saint independently reproduced in her own person the physical and psychological phenomena exhibited by Eastern dervishes, and developed from her own experiences a system of mysticism almost identical with that of Sufism itself. Once emancipated from the trammels of the body, and brought thus face to face with the Deity, the mystic naturally believes himself to be in close relationship with and in most instances superior to the supernatural beings with which his imagination, directed by the prevailing superstitions of his age and country,

peoples the unseen. Mahomet saw the Archangel Gabriel in all his glory, and was roughly shaken by his celestial visitant until he obeyed the command to preach. Santa Theresa saw a seraph, who plunged his flaming dart into her entrails, and caused her excruciating, but rapturous pain. The Eastern wonder-worker summons the genii and interrogates them concerning the future or the unknown; while the Occidental spiritualist communes in like manner with the spirits of the dead. In every case the causes are the same—a natural longing has evolved the idea of a supernatural world, and hysteria has given it a subjective, but palpable existence."

AN ARAB MEDIUM AND MYSTIC.

The *Times* writer gives a very interesting account of an Arab poet who seems to have been what would now be called an inspirational and writing medium.

"The Sheikh Omar was of moderate stature, but of very imposing presence; he was handsome, with a rather ruddy complexion, and when he took part in a Zikr, or became ecstatic, a light beamed from his face, and a copious perspiration ran down to his very feet. From an early age he was accustomed to retire to the solitude of Mount Mokattam, in the neighbourhood of Cairo, and spend his time in meditation and religious exercises. Returning to Cairo after one of these excursions, he saw an old man who sold vegetables sitting at the door of a mosque, and performing his ablutions in a way so little in accordance with the ceremonial prescribed by law that Omar was induced to remonstrate with him. The old man merely answered by telling him that the revelation he had so long been expecting in vain awaited him at Mecca, a vision of which city was suddenly placed before his eyes. In obedience to this mysterious summons, he set out for Mecca, and entered upon a life of solitude in the surrounding territory. Fixing his quarters in a valley about ten days' journey from the town, he, nevertheless, attended daily worship in the sacred mosque, being miraculously escorted there and back by seven men of mighty stature, who were frequently visible even to his friends among the learned doctors and pious men of the place.

"After fifteen years of this mysterious life, the strange old man whom he had seen in Egypt appeared to him again in the Arabian desert, and summoned him to witness his death in Cairo. Omar at once answered the summons, was present at the last moments of his spiritual guide, and, in accordance with the instructions of the latter, had the corpse carried out and thrown upon the ground hard by the cemetery at Carafet. No sooner was he left alone with his charge than a man came swooping down from the neighbouring mountain of Mokattam, and prayed with him over the corpse. This ceremony completed, a large green bird appeared, swallowed the corpse, and flew off to heaven; the man from the mountain also disappeared in the same miraculous manner that he had descended, after informing Omar ibn el Faridh that he was a denizen of the Mahomedan purgatory. Here was a realisation of the Moslem superstition that

the souls of the justified remain until the Judgment Day in the crops of green birds of paradise ; the excited imagination of the Mahomedan saint having conjured up as real a picture of the thoughts which were foremost in his own mind as would have been the vision which a Christian saint under like influence would have of angels and of heaven, hell or purgatory.

"The biographers also tell us that *his poems, which are really wonderful productions, both for their mastery of language and their subtle and beautiful thoughts, were inspired to him without any effort of his own will, and generally as he lay entranced* ; that the Prophet Mahomet himself appeared to him, and suggested the title of the longest and most celebrated of them ; and that he would often rush stark-naked into the streets of a town and recite portions of them, dancing wildly along as he did so, joined at every step by an increasing throng of votaries, who had caught the enthusiasm of his ecstasy and imitated his mad cries and gestures. A strange thing is that these poems display no wildness or mental aberration whatever, but have the appearance of having been brought out, written, and polished with the greatest care."

INDIAN, SYRIAN, AND PERSIAN MYSTICS.

"Steering a mid course between the Pantheism of India on the one hand, and the Deism of the Koran on the other, the Sufi's cult is the religion of beauty, where heavenly perfection is considered under the imperfect type of earthly loveliness.

"The true origin of their contemplative mysticism must be looked for in Hindooism, or rather in the more ancient Aryan cult from which both Brahminism and Zoroastrianism sprang. The Vedantic system of mystical philosophy is almost identical even in its technology with Sufism, while the cosmogony, angelology, and demonology have more in common with the older Persian doctrines. There are twelve original orders of dervishes, of which the Mevleves or 'dancing dervishes,' the Rifâees or 'howlers,' and the Saadiyeh, and Kadiriyyeh, named after their respective founders, are most frequently met with. The practice of asceticism with the Eastern dervishes, as well as with the Christian recluses, has been always supposed to lead to the attainment of miraculous powers, and eminent dervish saints are always credited with some supernatural faculty or other. The most common assumption is that of the power to heal sick persons by the breath, or by laying on of hands, and is practised by most travelling fakirs. Another is the *Kuwwet i irâdât*, a 'power of will,' by which the holy man exercises a complete mesmeric control over the mind and body of anyone upon whom he chooses to concentrate his attention. The Rifâees claim the power of insensibility to pain and immunity from harm by fire, steel, serpents, or other dangerous objects, and their fire-eating and other strange tricks impose tremendously upon the common people. Occasionally an enthusiast, believing in his powers, attempts one of those feats without due preparation, and his rashness is then followed by

naturally serious results. As a rule, however, the Eastern fire-eater or serpent-charmer has taken precautions which make his displays quite harmless. Lane's 'Modern Egyptians' contains a number of instances of these dervish miracles, and the ceremony of the *doseh*, in which on the festival of the Prophet's birthday the sheikh of the Saadîyeh dervishes rides on horseback over the bodies of a number of prostrate men, is quite familiar to tourists or readers of books of travel. Some of the Egyptian dervishes carry about with them a tame calf, a practice which is believed to have arisen from a certain saint named Dâ'ûd el Azab, who had trained a calf to attend upon him. The real origin, however, must most probably be sought in the little-known cult of the Druses, who trace their religion to El Hakim, the mad caliph of Egypt, and who made use in their ceremonies of the image of a calf (*'agl*) as the antithesis of that 'intelligence' (*'agl*) which is the object of their worship. The Syrian sects of the Druses and the Nuseiriyeh have much in common with Sufism, but they contain a more decided element of ancient heathenism. The Nuseiriyeh, for instance, while openly reverencing the principal personages of the Shiah, yet in their more secret rites practise the worship both of Venus and of the moon. Like the dervish orders, the Nuseiriyeh have certain ceremonies of initiation, not unlike those of freemasonry, though having no historical or other connection with that institution.

"Mahomet declared that there was 'No monkery in Islam;' but monkery had taken too firm a hold on the East for even the *fiat* of the Arabian reformer to remove it, and the contemplative orders of Sufi dervishes stepped naturally into the place of the Greek and Indian ascetics. The religious recluse can have but one aim, and his solitary contemplation or devotion can have but one physical or psychological result; we need not, therefore, wonder that a Moslem anchorite in the Arabian desert and a Christian devotee in a convent cell should independently exhibit identical phenomena. Nor is it, after all, so strange that the prophetic gatherings of ancient Judæa should repeat themselves in the streets of modern Constantinople."

TRAVELLING IN SPIRIT.

The Sufis profess a firm belief in the power of the soul to quit the entranced body and visit distant places and scenes. This is the natural outcome of their contemplative life. The man who spends his time in fixed contemplation of Deity will develop the power of travelling in spirit in proportion as he succeeds in leading a spiritual life independently of his physical sensations. This is expressed with singular beauty in a passage from the poems of Moulana Rumi, the founder of the Mevlevæe Dervish Order, with which we conclude this notice of a very striking paper.

"Thy hand of power doth every night set free
Unnumbered souls from their corporeal snares,

And prisoners taste the sweets of liberty,
 And Emperors shake off imperial cares.
 Such is the semblance which the dervish wears,
 'Asleep yet waking' to the eyes of men.
 Each natural law a false construction bears;
The hand that writes it is unseen, and then
The world ascribes the action to the moving pen.

*"When deepest slumber doth the sense enfold
 Into the regions of the Infinite,
 Men's spirits wander free and uncontrolled.
 But when the Morning, armed for the fight
 With golden buckler and with sword of light,
 Drives off his dusky foeman—Night, the herd
 Of souls return to their accustomed site;
 Then is the falconer's shrill whistle heard,
 And to his master's hand returns the errant bird.*

*"When morning's beams illumine all the earth,
 And the bright eaglet plumes his radiant wings,
 Then like the angel who presides at birth,
 'He, who divideth light from darkness,' brings
 The spirits back from their late wanderings;
 But though He loose their bridles He doth keep
 The spirits tethered by mysterious strings
 Each to its body. Such a mystery deep
 Lies in the thought of 'Death and his twin brother Sleep!'"*

THOUGHT READING.

BY PROFESSOR BARRETT.

[Part of the following appeared as a letter in *Nature* for July 7.]

FOR some years past I have been diligently gathering evidence on the question of so-called "thought reading"; that is to say, whether or no one mind could influence another mind without the intervention of the senses. I had seen and myself repeated many experiments in mesmerism which seemed to demonstrate the fact not only of supersensuous perception, but also of a transfusion of thought from the mesmeriser to the subject. This of course is not new to those who have studied the hypnotic state, but it is not admitted to be true by physiologists or psychologists. Furthermore, many who play the "willing game" well were undoubtedly more influenced by the will of those present than by muscular action. Hence, an attentive observation of these experiments led me to question the accuracy of that explanation of the phenomenon with which Dr. Carpenter has made us so familiar, namely, unconscious muscular action on the one side, and unconscious muscular discernment on the other. After making the most extravagant allowances for the existence in some

persons of a muscular sense of preternatural acuteness, there still remained a large residuum of facts wholly unaccounted for on any received hypothesis. These facts pointed in the direction of *the existence either of a hitherto unrecognised sensory organ, or of the direct action of mind on mind without the intervention of any sense impressions.*

Such startling conclusions could not be accepted without prolonged and severe examination, and it was solely in the hope of stimulating inquiry among those who had more leisure and more fitness for the pursuit than myself that I published, at the British Association Meeting at Glasgow, the brief record of my experiments which, some years ago, brought derision and denunciation upon me. As no physiologist came forward to give the subject the wide and patient inquiry it demanded, I went on with the investigation, and for five years have let no opportunity slip which would add to the information I possessed. A letter addressed to the *Times*, asking for communications from those who had witnessed good illustrations of the "willing game," brought me in, at the time referred to, a flood of replies from all parts of England, and down to the present time fresh cases are continually coming under my notice. Each case that seemed worthy of inquiry was, if possible, visited and investigated either by myself during the vacation, or by friends on whom I could rely. It is true that many long journeys have been taken and much time has been spent without a commensurate reward, but this was to be expected. Still, after casting out cases which might or might not have been due to "muscle-reading," there remained abundant evidence to confirm my belief in the insufficiency of Dr. Carpenter's explanation. Until this evidence is published, which it will shortly be, and the accessible cases are examined and reported upon by a competent and impartial committee, I simply ask the scientific public to suspend their judgment on this question. And to show that this is not an unreasonable request on my part, I here give a few particulars of two cases that I have personally investigated, which, if they do not establish the fact of "thought-reading," go a long way in that direction.

The first I will describe is that of Miss M. This lady is most subject to the influence of her sister-in-law, whom I will call Mrs. M. The high social position and integrity of both ladies precludes the idea of collusion, even had I not taken the utmost care to detect anything of the kind had it occurred. The procedure was as follows:—Miss M. left the room and went out of earshot. The doors being closed, an object was selected by those remaining in the room; Miss M.

was then recalled, and Mrs. M., placing her fingers lightly on her sister-in-law's shoulders, or sometimes without touching her at all, Miss M. rapidly and apparently involuntarily did what we had fixed on, and were, at the time, mentally willing.

Experiment 1.—*Hand touching shoulders.* To take up pamphlet A, one of thirty objects scattered on the table: done correctly.

2. to 5.—Books B, C, D, E, in like manner to be taken up: correctly done.

6.—Note B, in third line, to be struck on piano. Done correctly.

7 to 9.—Note B_b, C, F in various octaves to be struck: correctly done.

10.—To take up a little agate jewel-box from a series of articles on a side-table, put it in a jar of rose-leaves (the cover had to be removed for the purpose); reopen the jar, remove the agate-box, and hand it to Mr. W.—a very complicated series of actions to test the question of unconscious muscular action. Very rapidly and correctly done; an admirable experiment; a triumphant promptitude and precision marked the whole procedure.

11.—*Now hands near, but not touching shoulders.* To take down books O, F, and X from book-shelf; correctly but slowly done, with less certainty of action.

12.—Ditto, book Y taken down.

13.—Middle C to be struck on piano. The next note, D, was struck. Partial failure.

14.—Note F selected, same method of experiment; next note to it struck. Partial failure.

15.—Note C, in third line, to be struck; hands just over head, not touching, however; correctly done.

16.—*A chain of three formed.* Mr. A. and Miss M. left the room. To blow out a particular candle. Mrs. M. touched Mr. A., and Mr. A. touched Miss M. Correctly done by Miss M.

17.—*Same arrangement.* To stick a knitting needle into some work; not done. Mr. A. stood on one side, Mrs. M. now touching Miss M.; done correctly under these conditions.

These experiments will serve as an illustration of all the others.

Out of a total of 130 trials, upwards of 100 were correctly done.

Besides this excellent case, I might give details of the following cases which I have personally investigated—Miss R., Miss H., Major L., Dr. H., Captain S., Miss B., Dr. T., Miss C., and Mrs. R. I am not at liberty to publish the names of any, nor would I wish to do so, as I know how extremely annoying it is to be subject to public curiosity and scepticism. In some cases words were correctly given that were fixed on; in others, the names of persons or places; and once or twice a short sentence was repeated, as agreed and silently willed. All of these cases were in private families, wholly independent of, and entirely unacquainted with, each other. To suppose collusion or trickery by a code of signs in all the cases, is more incredible than to suppose mind can act on mind supersensuously. We know that a sounding tuning-fork can start a silent one of the same pitch; this the law of sympathetic vibration we might expect to occur in the mental as in the material world, and this is all we need assume to account for the phenomena; *how* it occurs is quite another question.

Within the last few months, the following remarkable case has come under my notice, and I have given it the most careful enquiry, both alone and in conjunction with an eminent friend.

A clergyman in Derbyshire has five young children, four girls and one boy, aged from nine to fourteen years, all of whom are able to go through the ordinary performances of the "willing game" rapidly and successfully, *without the contact of the hands, or of any communication besides the air between the person operating and the subject operated on.* More than this, letters and words, or names of places, of persons, and of cards, can be guessed with promptitude and accuracy; the failures in any examination not amounting to one in ten consecutive trials. The failures, I am assured by the father—and there is no reason to doubt his veracity—form a far smaller fraction when the children are not embarrassed by the presence of strangers; for example, the parents assured me that their children, before I arrived, told correctly seventeen cards chosen at random from a pack, without a single failure, and after that correctly gave the names of a dozen English towns indiscriminately selected. I will, however, only ask attention to what came under my own observation, which in brief was as follows:

One of the children, Maud, a child of twelve, was taken to an adjoining room, and both the doors between fastened. I then wrote on paper the name of some object *not in the room*

(to prevent unconscious guidance by the *eyes* of those who knew the thing selected), and handed this paper round to those who were present. Not a word was allowed to be spoken. I myself then recalled the child, placed her with her back to the company, or sometimes blindfolded her before bringing her into the room, and put her in a position where no whisper, or other private communication could reach her undetected. In from two to twenty seconds she either named the object I had written down (the paper, of course, being concealed) or fetched it, if she could do so without difficulty. Each child was tried in succession, and all were more or less successful, but some were singularly and almost invariably correct in their divination of what I had written down; what was more curious, the maid-servant was equally sensitive. Further experiments showed that a battery of minds, all intently fixed on the same word, was far more successful than one or two alone. Apparently a *nervous induction* of the dominant idea in our minds took place on the passive mind of the child, and the experiments recalled the somewhat analogous phenomena of electric and magnetic induction. There seemed to be a veritable *exoneural action of the mind*.

The experiments were subsequently tried by a friend in another house with no one but the children present, and two or three critical and sceptical observers. A fair average of success, notably in selecting cards, was obtained; no sign of any kind could be detected, nor, in my opinion, was any communication possible under the circumstances. Failures occurred, it is true, but these tended to establish the genuineness of the facts, as there was no reason for a trick to exhibit sometimes a long series of exasperating failures in guessing cards, for instance, and then to be followed by unexpected successes. What determines success or failure I cannot say at present; distance in space is very influential, and a certain sympathetic concert between all concerned.

Most remarkable of all were the experiments made when the children guessed what was fixed on, *whilst remaining in an adjoining room*. The experiments are less certain under these conditions, having indeed entirely failed with a friend of mine, but with me the following experiments were made. Instead of allowing the child to return to the drawing-room, I told it to fetch the object as soon as it "guessed" what it was, and *then* return with it to the drawing-room. Having fastened the doors, I wrote down the following articles one by one with the results stated:—*hair-brush*, correctly brought; *orange*, correctly brought; *wine-glass*, correctly brought; *apple*, correctly brought; *toasting-fork*, wrong

in the first attempt, right in the second; *knife*, correctly brought; *smoothing-iron*, correctly brought; *tumbler*, correctly brought; *cup*, correctly brought; *saucer*, failure. On being told this object, the child said, "Saucer came into my head, but I thought you would never ask for that after asking for a cup, so I wasn't sure what it was." Then names of towns were fixed on, the name to be called out by the child outside the closed door of the drawing-room, but guessed when fastened into an adjoining room. In this way Liverpool, Stockport, Lancaster, York, Manchester, Macclesfield, were all correctly given; Leicester was said to be Chester; Windsor, Birmingham, and Canterbury, were failures. I might give many other similar trials, for I spent three long evenings testing the children; but these results and the attempts made to answer the many questions that at once started to the mind, such as the effect of distance, &c., must be left for the present.

I think I have said enough to show that "the influence of a dominant idea" can alone lead one to imagine all the foregoing results to be due to "unconscious muscular action," or "muscle reading"—true causes in their way, no doubt, but not sufficient to explain every anomalous psychological fact.

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P. S.—I shall esteem it a favour if any readers of your journal who know further illustrations of this or kindred psychological phenomena will kindly inform me, as it is only by the widest possible inquiry in this difficult region that truth can hope to be discovered.—W. F. B.

A SPECIAL Australian edition of Mr. J. S. Farmer's "Spiritualism as a New Basis of Belief" is about to be published by Mr. Terry at Melbourne. We understand that the second English edition is rapidly running out.

THE NEED OF THE AGE.—A renewal of revelation is required now, perhaps even more than it was required in the olden time. We need a renewal of revelation to-day to prove that the supreme fact of the old revelation, the fact of immortality, is an actual living truth, to re-assure us of the power of prayer, the presence of God, the reality of the future life. We need it to carry conviction of God and immortality, to quench our doubts, to renew our faith by knowledge, to revive our hopes, to cast aside our fears of death and the grave, and to vitalise our creeds.—JOHN S. FARMER.

BUDDHISM AND WESTERN THOUGHT.

BY M. A. (OXON.)

PART II.

IN noticing the general parallel between the life of the Buddha and that of the Christ as drawn out in Mr. Lillie's book,* I passed over many points of interest to which I now revert.

The question, discussed at length by Mr. Lillie, of the methods by which the vast and successful missionary enterprise of Buddhism was carried on, is one of extreme difficulty. At the time of which I am now writing, Asia and Europe were overborne by huge priestly and military tyrannies, arresting all progress, oppressing the many in the interests of the few, and producing everywhere the corruption of stagnation. By what conceivable method could a reformer, who set his face sternly against every form of bloodshed, attack these vast evils? How could any teacher hope to assail successfully what prescription had so thoroughly fenced in? Great reforms are seldom bloodless: yet this must be defiled by no shedding of blood. Great reformers have shaken the world by their eloquence, but such an attempt here would have produced the prompt reminder that the punishment of heresy, according to the sacred books, was the perforation of the tongue with a red-hot stylus.

THE SECRET CEREMONIES OF BUDDHISM AND FREEMASONRY.

The weapon of Buddha, Mr. Lillie believes, was *Secrecy*. By means of an organised secret society, infinite in its ramifications, he hoped to undermine and in the end destroy these huge and bloated tyrannies, which already held within themselves the elements of decay. He prescribed for his disciples rigid rites of initiation. He himself had passed a life of stern asceticism, "born under a tree, his soul awakened under a tree: under a tree he chiefly lived: under a tree he died." "The tree was at once the hotel and the chapel of the teacher in his travels." He must despise all external aids, poor as a beggar, live in rags and dirt, on roots and rejected morsels bestowed by charity, and cheerfully submit to every form of contumely and disgrace: "enduring patiently injuries, violence, blows with a stick, being spat upon by the ignorant," "giving up flesh, eyes, head, and body, living in uninhabited deserts and caverns," in some sort like to those disciples of the Christ who were sent out without purse or scrip, apparently friendless

* Buddha and Early Buddhism. A. Lillie. Trübner and Co., 1881.

and alone, to do battle with the world more than five hundred years after. Thus biding his time, he was to aim his blows at all in the dominant system that was contrary to the principles of the Buddha, till the end came.

Evidence of the mystic rites, that fenced round the system of Buddhism with sign and password and elaborate initiation into each separate grade or degree, meets us on every side. Is a Buddhist novice about to become a monk? He goes through a long series of initiatory purifications, the scheme of which was probably borrowed from the Brahmins, and survives in the ceremonies practised by John Baptist in the wilderness of Judæa. He makes an offering of scents and unguents—the Eastern method of approaching a superior, as the Magi approached the Christ—to his instructor (*guru*) or spiritual guide. Four interlaced circles, forming a cross, are drawn on the ground, and the neophyte, seated in a prescribed position, salutes the Trinity, Tri-Ratna, the transcendental triad. In two days the pupil and his instructor continue in prayer; then the Swastika,* the mystic cross (familiar to students of the Catacombs) is drawn, and the neophyte is baptised in water with a number of prescribed ingredients added.

Then comes the abbot who scatters rice and milk, and the postulant submits to the tonsure, pledging himself to "forsake intoxicating liquors, evil thoughts, pride, and lust; and not to injure any living creature." Moreover, he makes public confession of sin, and, being again baptised, receives a new name. This latter is an invariable adjunct to the ceremonies of the various Mysteries, Christian and Pagan alike: and the whole ceremony, in its crosses, confessions, name-changings, and reciting of credos, is vastly like the early Christian Baptism, the parallel even extending to the close of the ceremony when the candidate received the great regenerating change called "The whole birth." At this juncture a light was kindled. So it will be remembered, the early Christians after initiation were called Illuminati.

Mr. King, in his learned work on "The Gnostics," contends that this secret system, with its signs and passwords, made its appearance in the Western world in various secret societies, Mithraism, Essenism, Therapeutism, and so on through the Rosicrucians, to the universal brotherhood of Freemasonry. Certainly there is a more than superficial similarity between the mystic ceremonies of some degrees in Masonry, and the

* The *only* cross found in the Catacombs: and (with the elephant) the symbol prevalent in the Asoka inscriptions.

early Buddhistic mysteries; as we find them, for example, in a very ancient secret Chinese Society—the Heaven-Earth Society, presided over by *three Elder Brothers*, having for its object *Benevolence*, and for its motto—

Our blessings we all of us share;
Our sorrows we all of us bear!

This constitution will be familiar to Freemasons, and the secret signs and passwords, the seal of the society “in the form of a *pentagon* covered with *mystic, zodiacal, and astronomical signs*” will carry on the parallel. *Universal extension over the surface of the globe* is said to be the aim of the society, and the seal further bears a legend that may be rendered thus:—

The brothers in the battle join,
Each ready with the mystic sign:
As brooks, that from the distant past
Unite in one strong stream at last.

The candidate for initiation passes under an *arch of steel*. These ceremonies are, one and all, early Buddhistic rites. Those who know the peculiar signs, tokens, and words of the early Christian secret societies, and of Eastern and Western Masonry, can judge how far they have survived. For those who have not this advantage it must suffice to say that the parallel, expressed particularly in the italicised words above, is as striking as that which I have sketched between the respective lives of the Buddha and the Christ. This is not the place for an exhaustive discussion of this interesting topic. Mr. Lillie has been somewhat misled here, no doubt from want of personal knowledge, and there are points which he has missed. But the argument which he has put forward amply justifies the belief that Buddha borrowed, and developed from Brahminism, an elaborate secret system, religiously fenced round by those esoteric expedients that survive in modern Masonry. This system is traced in the Indian initiation, in the rites of the Triad Society of China, and in some of the most marked ceremonies used among Masons at this hour. It is conceivable enough that a secret system might have been developed in various lands from various sources: but it is hardly likely that rites so distinctive of Buddhistic principles should be found among Freemasons to-day, unless on some such hypothesis as this, that they are, in effect, a nineteenth-century survival of the primitive usage of Buddhism.

BUDDHISTS, THERAPEUTS, ESSENES, CHRISTIANS.

The considerations that have been before advanced are not weakened by an investigation of the parallelism between dis-

tinctive tenets of Buddhism, and those which we discover among the earliest Christians, as well as among the two great pre-Christian Societies,—the Therapeuts and Essenes.

I have already adverted to some points of similarity both in life and doctrine between the Christ and the Buddha. The list might be greatly extended, did space permit. The angel-salutation, the angel-consolation, the devil-temptation, the presentation in the Temple, the disputation with the doctors, the public baptism, the life of beneficent miracle-working, the transfiguration, descent into hell, ascent into heaven, are common to the two Teachers. Each pronounces a blessing on the long-suffering, the meek, those who are not weary in well-doing, the pure, those who cease from sin, those who follow after peace. Each eulogises alms-giving as a seed that, sown on a good soil, yields abundant fruit. Buddha tells his disciples that the effects of uncurbed passion are "like rain breaking through an ill-thatched house" that cannot resist the storm. He gives as his third commandment "Thou shalt not commit adultery," and as his comment on it, that "looking at the wife of another with a lustful mind," is to transgress that law.

The very birthday—December 25th, which points to a solar myth—is the same.

Mr. James Ferguson, a high authority, is of opinion that "the various details of the early Christian basilica, nave, aisle, columns, semi-domed apse, cruciform ground-plan, were borrowed *en bloc* from the Buddhists.*

It is certain that the similarity between the Buddhist and Catholic ritual, which so struck the French Missionary Huc, in Thibet, is more than accidental. The crozier, mitre, cope, dalmatic, the Flabellum or Fan, common to both Pope and Grand Llama, the censer swinging on five chains, the nimbus or saintly aureole of glory, the winged angels, the sign of the cross, the attitude of benediction with extended hand and sign over the heads of the faithful, and, as we have seen, the very details of Church Architecture are common to both. To this list may be added various doctrinal and ritual points of agreement: the celibacy of the clergy, the tonsure, periodical retreats, saint-worship, adoration of relics, flowers and lights upon the altar, litanies, processions, holy water, the worship of the Queen of Heaven, and the doctrine of the Trinity in Unity.

All this is too minutely in agreement with the rites and tenets of a large section of the Catholic Church of Christ, and

* Indian and Eastern Architecture, p. 117 sq. Rude Stone Monuments, pp. 499, 503. Cave Temples of India, pp. 233, 236.

that section, one that most closely represents the beliefs and practices of the earliest Christians—I mean the Orthodox Eastern Church—to be accidental. Mr. Lillie does not notice the very close similarity between the Buddhistic rites and doctrines, some of which I have enumerated, and those of the Eastern branch of the Catholic Church, which, placed where the point of contact between Buddhist and Western thought would occur, if at all, characterised by an inflexible antipathy to change, and by a rigid adherence to primitive custom, is more likely to approximate in minute detail to the ceremonies and beliefs of this early age, than that more changeful Western branch which has its centre at Rome. While the note of the latter in its dealings with the world is *flexibility* in adaptation, the note of the former is *permanence*. To the East, rather than the West, we must look for minute traces of this contact with Buddhism, which has seemed probable, and even demonstrable, to thinkers so dissimilar in mental tone, so like in intellectual power, as Dean Mansel (who maintain that Buddhist Missionaries reached Alexandria within two generations of the time of Alexander the Great), Schelling, Schopenhauer, Lassen, Rénan, and Dean Milman, the last of whom refers the origin of the Therapeuts to “the contemplative and indolent fraternities” of India. No doubt all Roman Catholic writers, and some others, like Rhys Davids, maintain that the current of propagandism has set from West to East. To the present writer the evidence seems to make in the other direction: and a careful study of Mr. Lillie’s argument has revived and confirmed ideas before present to his mind.

For the very close parallel between Buddhism, Therapeutism, and Essenism, the reader must be referred to Mr. Lillie, Chap. xi. pp. 186 sq. He draws it out with a precision that leaves nothing to be desired, and shows how the two systems “make up a complete system of Buddhism with its baptism, its bread-oblations (as opposed to the bloody sacrifice), and its cultus of angels,” twelve dead prophets, or Buddhas. Elijah is the Buddha of the Essenes, and appears, it is instructive to note, with Moses on the Mount of Transfiguration to authenticate the mission of the Christ. All this I cannot dwell upon. I may be permitted, however, to draw brief attention to one parallel that has not yet been touched upon; I allude to the recurrence of Buddhistic symbolism in the Apocalyptic description of Heaven. There we have the “high mountain” [Meru], and the “city four-square,” with its gates of precious metals, and settings of precious stones. The heaven of India, described in the Buddhist sacred writings, has its seven moats, and its rows of jewelled pillars. In the centre of a great hall stands

the throne of the god, surmounted with the white Chetra. The sacred tree figures in both, and the "gem-lake" by the side of which flourishes the tree whose fruit gives immortality, suggests the river of life that flows by the throne of God. Moreover, "round the great throne are the heavenly ministers, who record men's actions in a 'golden book.'" Constant mythical allusions to seven angels, seven stars, seven candlesticks reproduce the Buddhist seven Rishis, the seven Manushi Buddhas, the angels of the Essene cultus. It must have occurred to many to wonder whence came that curious symbolism of the Apocalypse, so unlike the tone of the Gospels in simplicity, so different from the historical narrative of the Acts, and the argumentative or hortatory letters of Paul, Peter, and John; so Eastern in its symbolism, and so alien in conception from Western methods of thought. It may be that the suggestion here thrown out may illuminate the problem.

Passing by much that I should be very willing to dwell upon, it remains for me to point out more particularly than I have yet done the traces of

SPIRITUALISM IN BUDDHISM.

It will be evident to any reader, who has followed me so far, that the Buddhist belief is permeated by what I have described as a distinctive, "a peculiar note of Modern Spiritualism—the presence and guardianship of departed spirits." I confess that this struck me with some surprise, and, I may say, pleased surprise, for I had come to think that there was a marked antagonism between Eastern and Western modes of thought and belief on this point. We have heard much in disparagement of this special article of faith from some friends who have told us a great deal about the theosophical beliefs of the Hindûs, and who have chanted the praises of the Buddhistic as against the Christian Faith with vehement laudation of the one, and with abundant scorn of the other. We have felt, some of us, that the investigations of the rival claims of Theosophy and Spiritualism need not be complicated by the introduction of the *odium theologicum*. And if it be really inevitable that we should contrast the two systems, we have thought that the judicial method was not enhanced by the introduction of the polemics of Mr. Bradlaugh, or by comments on the cases of certain criminous clerks. That is not a comprehensive view, nor are such typical cases. Assuming the extreme truth of the allegations made, "our withers are unwrung." There are black sheep in every fold, and it is not by a *post mortem* examination of a very putrid body that the diagnosis of the body corporate can best be made.

But, be this as it may, we have been told so often, that we have come to accept it as a lesson from those who know better than ourselves, that our Western belief in the action of departed human spirits in this world of ours is a crazy fallacy. We have believed, at least, that such was the Eastern creed. For ourselves, we (some of us at least) prefer our own experience to the instructions of any whose dogmatic statements are so sweeping as those with which we are met from Eastern experts. The statements and claims made have seemed to us altogether too vast. It may be, we are driven to think, that departed spirits do not operate in the East, but at any rate we find that they *do* act in the West. And while we are far from declining to recognise the truth that pervades much of the Spiritualism of the East, and have tried our best to induce our friends to widen their view by adopting it in some degree, we have been sad to think that it should so absolutely contradict the experience of the West.

Mr. Lillie affords me some consolation. I find throughout his book not only most instructive variety of opinion, which I can correlate with my own beliefs and theories to benefit and advantage, but I find that the belief in the intervention of departed human spirits, which we had all of us imagined to be *anathema maranatha* in the East, is, in effect, a permeating principle of Buddhism in his estimation!

I shall not misrepresent Mr. Lillie if I say that his knowledge of and acquaintance with Eastern Spiritual beliefs is far in advance of that which he would claim for himself in respect of Western Spiritualism. His views have not, therefore, been beclouded by English prejudice. I write without any sort of communication with him, and I am, of course, speaking as one who knows him from his work, and the statements therein made, and not from any personal knowledge. There is, however, indication throughout his book that he is thoroughly imbued with the study of Buddhism, and is comparatively slenderly equipped, in proportion, for the analysis of the complex problem of Modern Western Spiritualism.

I cite him, then, as my witness.

There is in his book a chapter on Buddhist Demonology—oddly named—which shows as a logical deduction from its narrated facts that the belief in the return of the departed is evidenced by the idea "*That a certain animal magnetism or some occult force made it more easy for the disembodied spirit to return and communicate with living mortals when they were in the actual presence of his corpse.*" I quote Mr. Lillie's words, and his whole argument hinges upon them.

Father Borri, in his "Account of Cochin China" (p. 807),

details how a certain governor of Palu Cambi, having died his funeral was celebrated in the presence of some Jesuit Fathers to whom he had been very friendly. Father Borri was present. Here is his narrative. "Several 'necromancers' gathered round the corpse, and prayed that some of the governor's kindred, who were also gathered around, might receive a message about the deceased. [*A truly spiritualistic request, grounded, no doubt, on antecedent experience!*] After a while an elderly lady, a sister of the governor [*a private medium, it would seem*], became possessed, and skipped and raved, although she was quite decrepit, until the fury seized her [*i.e., making allowance for the Jesuit Fathers' phraseology, before*]. The stick that she threw from her hung in the air, all the while that the devil was in her body, said the Father." [*A powerful physical medium the old lady was, it would seem.*] The account concludes with a description of the funeral ceremonies, which were devoted to the comfort and glorification of the departed spirit, and were animated throughout by a belief in his sustained relations with the body which he had shuffled off, but which he had not permanently left.

In the same way, "A saint dies and is buried in a tumulus or under a tree; and under this tree, or a tree near the dead man's tumulus, by and by sits another holy man, who periodically gets observed by the dead saint, and in that state exhibits"—the phenomena of mediumship! Nothing in my own experience stands out more clearly and conclusively than this. An earth-bound spirit haunts the place where its body is laid, or the scene of the crime that binds it to earth. In the latter case it is heard of as an Apparition. In the former it seems to have the power of availing itself of the contiguity of a medium to manifest its presence, and, in some cases, to release itself from its bonds. Repeated cases have come within my own knowledge when the presence of a medium near a graveyard, without entering it, has been sufficient to cause a communication to be made at a subsequent séance from a spirit whose body was laid there. In this respect, the core and kernel of Buddhist Spiritualism, round which those of their beliefs that can be correlated with our modern Spiritualism centre, is demonstrably in accordance with my own experience.

We have also, here in the West, a belief that the living may be brought into rapport with their departed friends, in some cases by means of palpable and tangible objects which have been permeated with their "aura" or "atmosphere." The phenomena of Psychometry rest on this idea. The same notion is a root-principle in Buddhistic Spiritualism. The relics of the

Buddha were sub-divided into infinitesimal portions, and these were enshrined in various temples, until "Bengal was covered with stately topes and columns," solely from the belief that the communion with him would in this way be facilitated.

Mr. Lillie further states that "it seems certain that the departed spirit was supposed to make actual appearances in the chamber of its entombment." Form manifestations! Again, "It is certain that Buddha was supposed to make actual apparitions in the inner chambers of topes and cave-temples." All this phenomenal Spiritualism, be it noted, is connected with the *departed human spirit*: and this seems to me to be singularly suggestive, inasmuch as it is not an accident of local belief, but a very central principle round which varieties of belief are gathered. It is not an accident, but a principle that is involved, unless our author is absolutely in error.

It is difficult, indeed, to imagine that the case could be otherwise. Great principles do not vary according to climate. Facts are not really, though they may be superficially contradictory, whether they occur in India or England. The confusion we suspect has arisen from the interpretation of those facts. There are many in England who, like Mr. Spurgeon, even while accepting our interpretation, would vehemently condemn the practice of communion with the departed. Sorcery! Necromancy! and so on. Well! hard names break no bones. Facts remain. And I suspect that our Eastern friends, who so vigorously condemn Spiritualism on the grounds that they take, are giving utterance to a feeling of dislike for what they would admit to be a real, albeit a deplorable fact. They see the dangers of mere phenomenalism, and the beauties of the higher spiritual culture. Far be it from me to dispute that point, so put. I have no brief to defend the vagaries of Spiritualism, any more than I have to defend the abuses that cluster round Christianity. But with the attack made on both, in the manner that it is made, I cannot sympathise or agree.

On the other hand, I have great sympathy with the Theosophical view of the importance of the development of the inherent powers of the human spirit. Mr. Lillie has something to say on this point too. He tells us of the training required of the Neophyte who would aspire to Adeptship. "He had to rise in the air [*Levitation*] to rain down water and fire [*cf. the luminous appearances at many séances, and showers of scented water and flowers*] to make that body expand, and then grow indefinitely small. [*Cf. the elongation of various mediums.*] His sixth exploit was to disappear in the heavens and return to earth, and then rise once more aloft." [*Cf. the account of*

the nailing of Mrs. Stewart's dress to the floor during a séance for form-manifestations, and the disappearance of her form, and its subsequent reproduction.] So trained, the ascetic develops supernatural powers, "is able to pass through material obstacles," "to throw his phantasmal appearance into many places at once": "to hear the sounds of the unseen world as distinctly as those of the phenomenal world": to read the most secret thoughts of others, and to tell their characters." In effect he becomes superior, in certain states, to the laws of matter; clairvoyant, clairaudient, and what we Westerns call, "*a highly developed medium.*"

On this vexed question of Adeptship and Mediumship, Mr. Lillie is silent. He does not tell us whether his Ascetic develops these abnormal powers by his own unaided efforts; nor does he throw any light on the question whether the phenomena of which he speaks are reproducible at will. It is greatly to be desired that some direct proof of this repeatedly claimed power should be given. At present the divine power, if it exist at all, is confined to the East. Such phenomena as we have been able to test, are produced by external agency through the natural powers of the Psychic.

Mr. Lillie incidentally mentions that Messrs. Huc and Gabet, Jesuit missionaries, "report that they saw a Bokhé rip open his own stomach in the great court of Lamaserai of Rache Tchurin in Tartary. After a copious flow of blood had deluged the court he closed and healed the wound with a single pass of his hand."

This interesting chapter concludes thus: "I have dwelt at length on this supernaturalism, because it is of the highest importance to our theme. *Buddhism was plainly an elaborate apparatus to nullify the action of evil spirits by the aid of good spirits operating at their highest potentiality, through the instrumentality of the corpse, or a portion of the corpse of the chief aiding spirit.* The Buddhist temple, the Buddhist rites, the Buddhist liturgy, all seem based on this one idea that a whole or portions of a dead body was necessary. What were these assisting spirits? Every Buddhist, ancient or modern, would admit at once that a spirit that has not yet attained the Bodily or Spiritual awakening cannot be a good spirit. It is still in the domains of Kâma (Death, appetite). It can do no good thing; more than that, it *must* do evil things. . . . The answer of Northern Buddhism, if we consult such books as the 'White Lotus of Dharma' and the 'Lalita Vistara,' is that the good spirits are the Buddhas, the dead prophets. They come from the 'fields of the Buddhas' to commune with earth."

All this is almost exactly what we have learned in the benighted West. Spirits are of various grades—good, bad, and indifferent; and those who most readily respond to the promiscuous invitation are *not* “the spirits of the just made perfect”; in fact, they are those who are nearest to the earth plane. But others come for beneficent purposes, “dead prophets,” if it please us so to call them—“who, being dead, yet speak.”

It is a significant fact that throughout this elucidation of Buddhistic Spiritualism we have not once come upon an Elemental or Elementary Spirit.

In taking leave of our author we may venture to say that a glossary, or explanation of terms which are strange to English readers, would have been a great boon. It takes time to find out that Prajñā is Sophia writ Eastern-wise: that Spirits liable to return to earth dwell in Dewaloca, while Jina is the abode of spirits who have triumphed over matter. A page of explanation would suffice to render a good book more intelligible.

And there are points which are necessarily dealt with only cursorily in his book on which I feel sure that Mr. Lillie could throw additional light. The life of the Buddha is permeated with what seems to me uncompromising Spiritualism. The Therapeuts must have handed on the Buddhistic traditions to the Early Christian Church. The training that led to Adeptship is a matter of profound interest. It would be a deeply interesting and instructive chapter that Mr. Lillie would write on these subjects, if he could be persuaded to make the attempt. What he has done is so well done that I am encouraged to hope that he will write this special chapter for Spiritualists.

THE “GLOBE” NEWSPAPER AND SPIRITUALISM.

WHETHER or no due to the exigencies of the “dull season,” it is, nevertheless, a fact that the *Globe* has lately been devoting some attention to spiritual phenomena in its leaderettes and correspondence. Its criticisms are indeed often enough of the baldest and most superficial description, after the cut and dried cynical style which such journals, metropolitan and provincial, are wont to assume. Still, occasionally, we are able to read something which more nearly approaches the real truth, inserted, we suppose, as a set-off against the dull and dreary quotations of the state of the markets, the doings at the vestry, and other items of local news. As a sample of the

latter, we quote the following letter which appears to be a statement of facts, and which was published in the *Globe* of the 23rd September under the title of "Among the Spirits." If the account is to be relied upon, and we see nothing on the face of the narrative to suggest the contrary, it is interesting as coming from an avowed non-spiritualist, and it may therefore carry weight with outsiders, especially as it appears no professional medium was present, and the phenomena took place at the private residence of the witness.

(*To the Editor of the "Globe."*)

Sir,—There is always a difficulty in recounting a marvellous tale, especially if it describe phenomena relating to or allied with what is known as Spiritualism. The difficulty the narrator has to contend with is this—he is either totally disbelieved, or silently put down as a lunatic—probably both. In spite of this anticipated doom I ask for a little space in your paper that I may tell the following story:—Last Sunday evening my sister and her husband, sitting alone in the drawing-room, were attracted by a multitude of little hammerings on wall and wainscot. Unable to divine their cause, my sister came to me in another part of the house to tell me and ask me to return with her. After being in the room (which was brilliantly lighted) a minute or two I heard what appeared to be muffled blows on the mantleshef. It was then I remarked, "Perhaps they are spirits. I'll ask them to tap on the violoncello," which was leaning up against the mantelpiece. A few seconds after my request was made a blow was struck on the 'cello. I asked a second time, and again it was repeated with a louder rap. Intending to follow this mystery as far as possible, we agreed to conform to the conditions usual on such occasions, and so closed door and windows, extinguished the lights, and sat in the dark close together, with a small table between us. The raps began to increase in number and volume, leaving the vicinity of the mantleshef for the table. One or two flitting lights—exactly like small electric lights in shape and colour—showed themselves at the further end of the room, moved restlessly about, then disappeared. Presently we were aware that there was something in the room flying round, a "something" that sounded like a huge moth trailing against the ceiling with wiry wings; something that flew about emitting sharp little crackles of sound; a noise altogether peculiar and distinct, perhaps best described by saying it was something like the crumpling of tissue paper, and the metallic little beats made by an electrical machine. After five minutes or so this ceased, and then the table began to sway backwards and forwards; we put questions to it which it answered with energetic thumps. The table, upon being asked to go off the ground, suddenly altered its movements, and apparently tried to rise off its four legs, but failed in every attempt it made, never getting more than three legs up at the same time. We noticed how persistently the table leaned in one direction, how repeatedly it touched the 'cello and

scraped gently on the strings, which suggested to me the remark that "perhaps it wanted the 'cello on the table," a quick confirmation of which was given by the volley of raps that followed the suggestion. The violoncello was lifted on and placed in the centre; then after one preparatory attempt, the table and 'cello simply sailed away as lightly as if they had been feathers. This remarkable action was twice indulged in, the table returning as lightly to the ground each time. During the swaying movement my sister had exclaimed, "I wish the table would play the piano instead of the 'cello;" and, as if remembering this, the table, after its second flight, at once dragged itself across the room, and, with the aid of the "finger end" of the 'cello, struck several notes on the piano, then returned to its original place as we resumed our seats. As we sat there, I holding both my sister's hands in mine, her husband, sitting apart, suddenly said, "Don't push the table on to me." We replied that we were not touching it, or even near it. My sister then asked the table to come to her, which it did at once, jerking itself afterwards on to me, and then going away of its own accord. We sat two hours, the whole of which time, from the first minute to the last, these strange occurrences were taking place. Afterwards, at supper, in another room, the taps continued faintly on the table. The next evening we sat again, but in another place—the house of my brother-in-law, a couple of miles away from the scene of the previous evening. Here also the muffled blows were repeated, and upon our asking "if the object that flew about would return," a faint, shadowy light appeared on the edge of a picture frame near, flickered and then grew stronger, condensed itself apparently, and then to our astonishment a brilliant purple white light appeared of a circular form, with a centre of light brighter still, looking and glistening like a beautiful jewel. This lasted for ten minutes and though we sat for some time afterwards neither the light nor the raps returned. It is a year ago this month since I made some charcoal drawings of two unknown faces that appeared to myself and some friends sitting in a darkened dining-room, an account of which I forwarded to you, and which you were kind enough to insert. I then stated, as I do now, that I am not a Spiritualist, and cannot by any possible means account for these phenomena, which I have here truthfully described.—I am, Sir, yours faithfully,

C. J. L.

3 Oxford and Cambridge Mansions,
Marylebone Road, W., September 22.

HINDU MAGIC.

The Harbinger of Light quotes from the *Madras Mail* (April 23, 1881) a singular account of Hindû magic, which is not indeed new to us, but which is a fair specimen of such records, and, as such, worth preservation. It would appear that the writer was recently staying with a friend, who gave him *The Theosophist* to read; and

accounted for his interest in it and its records by recounting a chapter of his own personal experience while resident in India. That narrative is as follows :—

“Four or five years ago, on going into my shop one morning, I found a very poor Mahommedan standing near the well in the compound. He wore nothing but a cloth around his loins. Thinking he might be a thief I asked him what he was about; he answered that the shade of my trees, and the water were inviting, and that he merely wished to rest. Concluding that he was a beggar, and wishing that he should go, I offered him money, which he refused. I next asked him if he wanted anything else, and he begged that some milk might be given him. The milk was brought, and he drank it. He next asked for some ganjah leaf, and this also was supplied. He ate the leaf. Although carefully watched he ate and drank nothing else during the whole of his stay, which lasted two weeks. Knowing what the man was I did not interfere with him. He stayed in the compound of my shop, and my servants under my orders supplied him with milk and ganjah whenever he asked for them. On the third day he came to me and said, ‘You have been very kind, I should like to show you what I can do. Let me have a rupee.’ He touched the rupee, and told me to mark it. With my penknife I cut my initials on it. ‘Now send the rupee (he said) to the bazaar.’ I sent it by a servant telling him to purchase sweetmeat with it. The servant went and brought the sweetmeat. The man next held out his hand in the air and said ‘Come! come!’ in Hindustani, and the rupee came into his hand. He handed it to me. It was the rupee with my initials. He next asked me for my watch, which he touched. ‘Put it into a box,’ he said. I got a Chubb’s box out of my shop, and with my own hands put the watch into it, locking the box, and putting the keys, single and duplicate, into my pocket. He made a pass or two over the box, and asked me to open it. The watch had disappeared. ‘You will find it in that room,’ he said, pointing to my furniture godown about twenty yards away, which was locked. ‘Open the door and put your arm in.’ I did so, and the watch was dropped into my palm.’ ‘Have you any objection,’ I asked, ‘to my having others (my servants were around me) to witness what you do.’ ‘Not at all,’ he said. I therefore, day after day, invited my friends, who came and witnessed various other extraordinary feats. Anything touched by the man in my shop came clean away to us, and we were seated near the godowns. He brought grapes and melons from the air, and they were not in season. He spoke to something in the air, saying, ‘Come, be quick! We are waiting!’ and then, turning to us, would add, ‘There it is coming; hold out your hand,’ and the fruit would drop into them. On asking the man to explain, he said there were spirits in the air, fire and water, not disembodied spirits, but spirits which had their existence there entirely. ‘They are controllable by man, and if you wish to go through the same preparation as I have gone through, you can be equally as powerful.’ He professed to be able without the telegraph to communicate with his Guru, who

was in Cashmere. When he got more confidence in me he produced some papers from his cloth, and on reading them, I saw that they were certificates from men of very high position (Europeans and others) in the Punjab, N. W. Provinces, stating that the bearer had exhibited before them, and that he was a person of extraordinary power. One morning, on reaching the shop I was told that he was not to be found. I sent to the bazaars and all about the town, but not a trace of him could be discovered. You can understand now, I think, why I take an interest in the Theosophical Society. I wish to see whether their investigations will lay bare the secret of the extraordinary power by which matter can be made to pass through matter. If a discovery is to be made it can be made in India alone, where the race of Gurus has not yet ceased to exist."

RESULTS OF SEIZING A SPIRIT FORM.

The *Banner of Light*, of August 13th, contains a very interesting letter from a Dr. F. Hartmann, which, if authenticated, and there is no reason to suppose otherwise, throws considerable light on one of the most perplexing phases of psychological phenomena. We print it entire:—The question has often been asked: "If a materialised spirit should be seized by one of the sitters, what would be the result?" A genuine case of this kind occurred at my house last evening, and an account of it will undoubtedly not only be interesting to your readers, but also prove a valuable contribution to spiritual science.

Mrs. N. D. Miller, formerly of Memphis, Tenn., whose history can be found in Dr. Watson's work, "The Clock Struck One," has been, in company with her husband, a welcome visitor at my house, and gave us a materialising séance in our parlour last night. There were present besides the medium and Mr. Miller, myself and wife, one Mr. Cree, and a Mrs. M. Smith. From thirty to forty materialised forms, sometimes two at a time, came out of the cabinet. Most of them were well recognised, and some excellent tests were given. Toward the end of the séance one materialised form walked up to Mrs. Smith. When Mrs. Smith beheld the form, she recognised the same as her deceased mother; and this fact excited her so much, that with the cry, "Oh, my mother! my mother!" she went into hysterics. She seized the spirit's arms with both of her hands, while she kept on screaming: "Oh, this is my mother! Do not take her away!" We all witnessed the struggle of the spirit to free itself from the iron grasp of Mrs. Smith, who is herself a powerful woman. The struggle took place about eight feet from the cabinet, and fearing that some injury might be done by it to the medium, we went to the assistance of the spirit. When we took hold of Mrs. Smith's hands, they were still clinging to the wrists of the spirit; *but the body of the spirit was gone.* While we were trying to pry open Mrs. Smith's fingers to make her release the spirit's arms, *those arms ended in nothing beyond*

the wrists, and there was no body attached to them. Finally these spirit arms, still encircled by the grasp of Mrs. Smith's fingers, *melted away too*; while Mrs. Smith herself kept on screaming, and was too much excited to be reasoned with or quieted down. What the result would have been if this "spirit-grabbing" had been intentional and malicious, we do not know; but as it was, Mrs. Miller, after coming out of her trance, complained of lameness and fatigue in her arms, and sickness at the stomach.

Of the many other remarkable occurrences during the seance, I will only mention that the medium's babe became restless, and was taken by a materialised form into the cabinet and there cared for, while other forms kept on appearing and walking over the floor. Each one of the sitters were taken into the cabinet to examine the medium, while spirits appeared outside and talked with the rest. One lady-spirit who had passed away some months ago in Hot Springs, Ark., and who had promised to my wife on her deathbed to come and appear to her, did so, and taking my wife's arm, said to her: "Did I not promise to return? Here I am." She also gave her full name, which, however, was unnecessary, as my wife fully recognised her. I must also remark that the agreement entered into between my wife and this lady was known to no one, not even to myself.

I might continue telling of the remarkable tests that were given at this wonderful seance; but all these things have been described in the *Banner of Light* so often, that it would appear only as a repetition of well-known facts. All that appears new are the above-given facts of spirit-seizing; the truth of which I herewith most emphatically and solemnly affirm.

DR. F. HARTMANN.

Georgetown, Col., July 28th, 1881.

P.S. I forgot to mention that during the struggle between Mrs. Smith and the spirit, our heads were touched, and coats pulled, by other spirit-hands, while at the same time the voice of "Red-Face" spoke from the cabinet.

H.

Mr. T. P. Barkas, F.G.S., has been appointed to represent the British National Association of Spiritualists at the Church Congress in Newcastle, to be held during the current month.—From *Le Messenger* of Liege we learn that a spiritualist paper has just been started, under the title of *La Caridad* (Charity), in the Canary Islands. It is published at Santa Cruz, in Tenerife. We visited the island some four years ago, and were unable to trace the existence of any spiritualists there at that time. Rapid progress must, however, have been made to call for the establishment of a monthly journal.—Next month we shall print statistics as to the number and character of the various newspapers and magazines devoted to Spiritualism throughout the world.—The *Revista Espositista* of Monte Video has entered upon its tenth year of publication.

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